

THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

VOL. XII

LUDHIANA:—March 27th, 1908.

No. 13

EDITORIAL NOTES.

There was held, during January of this year, a week of prayer for the Muhammadan world. This world of Islam contains a population of 233,000,000 people, speaking all the language of Eastern Europe, Asia and Africa. The political influence of the Muslim has long been upon the wane. But there is yet much of vitality in the religion of Islam, which is still being propagated with great zeal. Its strong points are its faith in the Unity, Personality and Sovereignty of God. Jesus Christ is acknowledged as a prophet but his Godhead and His atonement are denied. Its weak points are its recognition of human slavery, its degradation of women, its light estimate of sin, and its inability to deliver the soul from the bondage of sin and fill it with the joyous assurance of salvation as a present and everlasting Life—a life hid with Christ in God. The spiritual longing is found in many a Muslim heart but there is nothing in Islam to meet it. This is well illustrated by the account given of the last hours of the companions of Muhammad, and their dying words suggestive of doubt and despair, as given by the editor of *The Life of Faith*:—

Abu Bekr said: "This is the day of my release and obtaining of my desert. If gladness, it will be lasting; if sorrow, it will never cease." Ali said: "Alas, alas, provision for the journey is small, and its risks so dangerous." Muawia said to his soon Yezid: "When I die take some of the hair and nails of the prophet, and place them on my eyes and in my mouth and throat; then spread the prophet's shirt

along the coffin; if anything could bring a blessing this would. And Yezid at his funeral said: "If the Almighty forgive him, it will be because of His mercy; if He take vengeance upon him, it will be for his transgressions. Sofianel Thuri, as death approached, said: "I am troubled because I am going on a way I know not of, to appear before the Lord whom I have never seen." Omar ibn el Khattab, one of the greatest and best of the Caliphs, was greatly distressed in view of death, and said: "Whom are you trying to deceive? Had I the whole East and the West, gladly would I give up all to be delivered from this awful terror that is hanging over me. Would that I never had existed! Would that my mother never had borne me!" How sadly different all this from the dying experiences of the friends of Christ!

The Muhammadan needs Jesus Christ. If he would but give heed to his teaching as that of a prophet, and that a prophet alive and exalted in heaven as he is taught to believe, there would be some light vouchsafed to him that would point the way to reconciliation with God. Such study of the teaching of Jesus ought to lead them to see more clearly than they now do, that Christians are their friends and that Christ alone can bring to the heart that love, which can unite all hearts to God and to one another.

On the 20th of this month, there sailed in the S. S. City of London a man the Rev. J. S. Woodside who has spent sixty years as a missionary in India. He began his career in Saharunpur, but the climate did not permit a long residence there. Two or three years residence in Mussoorie and Landour restored him to

perfect health. He then founded the mission at Kappurthala in the Punjab. In he was transferred to Dehra Dun to establish the mission there. The splendid Girls School building, and also that of the city Boy's School are monuments of his work there. In the year Mr. Woodside entered the North India Mission of the American Presbytery Church, in which connection he has served ever since. In recent years he has lived in Landour, spending his winters in Dehra. He now retires from the work at the advanced age of eighty three years. The good wishes of many friends in India in all the departments of life, European and Indian, will follow him.

The Annual Meeting of the Sunday School Union, Punjab Branch, held in Gujranwalla, March 10 and 11, was one of unusual interest. The able president, Rev. Talib-ud-Din, B. A., added to his duties as presiding officer an address of great power on self-sacrifice. Able addresses were made by the Rev. H. Golaknath, of Phillour, Rev. B. A. Sharif, of Gardaspur, the Rev. N. Prem Dass, the Rev. Paul Singh and the Rev. Mr. Mall.

The very noticeable feature of the Convention was the fact that the chief speakers and the Chairman were Indian Christians. This is as it should be.

The Rev. Fred. J. Newton gave a very suggestive address upon the subject of "How to conduct an All-India Sunday School Examination."

It is to be hoped we shall soon see a report of the Panjab Sunday School Union with complete statistics. We have a conviction that the Christian Church is not yet fully awake to the importance of the Sunday School as a church and evangelistic agent.



THE THIRD REVIVAL ASSEMBLY ON THE KHASSIA HILLS

The last service was held in the chapel, and this was to many the crowning service of all, it will be remembered by all who were present to all eternity.

A large number stood up to speak at the different meetings delivering what purported to be messages from God. We believe that they were words that had been impressed upon their minds when meditating upon the word of God, for most of the messages if not all, were truly scriptural and appealed to the people with great force. One woman whose mind we fear has been temporarily affected, spoke at almost every service and her messages were always full of truth and to the point and came home to the people with great power. One woman very strikingly referred to the Jews marching with Christ to Jerusalem and shouting with the crowd. "Hosanna to the Son of David" and in a few days afterwards crying out "Crucify Him. Crucify Him," and applied the truth to the people by asking whether any who were praising Christ so loudly in the assembly would after a time crucify the Son of God afresh!"

The young woman that was so wonderfully blessed three years ago in bringing souls to the Saviour was present and as humble as ever. We watched her and observed how she threw her whole heart into every part of the services but shrank from publicity, and kept in the back ground until the very last service, when she came forward and asked permission to speak a few words. She partly covered her face when speaking as she generally does, but what a study her features were to those who were near her! what intense feeling! what illumination we imagined that her face shone, as the face of Moses did! and with what power she spoke. How she warned her fellow Christians against hypocrisy, how vividly she described the sufferings of Christ and showed the impossibility of realizing the significance of the sufferings and death of our Saviour unless revealed to us by Holy Spirit. What a prayer she offered afterwards, she seemed to lead the vast congregation right to the throne of God. This girl's power and humility is one of the wonders of the Revival. This time three years ago she was a heathen—a demon-worshipper, now she seems to have penetrated into the deep truths of the Gospel as very few, even experienced Christians, have been able to do.....The young man who spoke with such power at Mairang spoke in few words at this Assembly. He spoke with power and gave his own experience, he deplored the fact that he was not able to live nearer Christ. How telling this was when we remember that the confession was forced out of a man who is admired by all his neighbours for his holy life.

What lessons we learn when we compare the three or four Assemblies that have been held since the commencement of the Revival. At the Cherapongjee Assembly in February 1905, a month or six weeks before the Revival commenced the people were in constant prayer for the outpouring of the Spirit. *It was an Assembly of agonizing prayer*, the people's feelings could be described by the words "Oh that we knew where we might find Him." Job. 25:3.

At the Mairang Assembly February 1906, the people had found Him and they were praising Him for His deliverances—deliverance from sin through the cross—deliverance from Satan through the blood. *It was an Assembly of praise*. The verse which it brought to our mind Rev. I: 5, 6. "Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, To Him be glory and dominion for ever and ever Amen." With what joy they praised Him, and prayed earnestly for the whole world.

At the Shangpong Assembly (Feb. 1907) the subject which seemed to be uppermost in men's minds was "*The coming of Christ*." The sermons, the addresses, the prayers, were nearly all on this line, reminding us of the verse in the last chapter of Revelation "Surely I come quickly, Amen. Even so come Lord Jesus."

At this last Assembly (Laitkynsew 1908) Christ was lifted up as the all in all, worthy of all one's life. Following Christ or consecrating one's whole life to Christ seemed to be the theme. We were constantly reminded of the words of Paul: "For to me to live is Christ." "I am crucified with Christ." "Christ liveth in me".

What about the manifestations at this last assembly? Were there any? Yes but far less than at Mairang and Shangpoong assemblies. The usual quaking was present and the dancing (if we can call it dancing.) It was more of a waving of the body than dancing, and this was not in the wild form that was seen at the beginning of the Revival. The trances had almost disappeared. Two or three that were under the most intense feeling became partly unconscious, loud breathing that was so conspicuous at Shangpoong was absent, though some who were delivering special messages found it difficult at times to breathe. We heard no one speaking in a strange tongue at this assembly.

How did these manifestations affect the congregations? We do not think that any one took the slightest notice of them. Certainly they did not in any way interfere with the worship. One could see from the features of the people that they were quite oblivious of what was going on around them. The reverent way that the people listened when the Gospel was preached

or when messages were delivered, or when individuals were praying was remarkable, except of course when simultaneous prayer was going on, and even then there was no confusion whatever. Some, no doubt, tried to draw attention to themselves at the services, and some perhaps spoke their own words &c, but the number was small and the counterfeit was perceived at once by the congregation.

The word "Pentecost" is used in these days very freely by certain Christians. We read of Pentecostal baptism, Pentecostal blessing &c. No person present could possibly object to this assembly being called a Pentecost assembly, and by this we mean that God graciously poured His Spirit upon the people, as He did on the day of Pentecost at Jerusalem. There was only one real Pentecost, but similar gatherings will become more and more frequent as the time of His appearing draweth near.

What will be the result of this assembly? The result on the Khassia Hills? The result on India? The result on Wales? The result on the world? The danger to the Khassia Hills is, that the people should become self-satisfied after having such a glorious assembly. The danger to India, that the Church fail to recognize her day of visitation. What shall we say of Wales? Oh that the account of this assembly would rekindle the fire in Wales. And for the world is not this assembly the small cloud, which indicates that the torrents are coming. "Make ready" The heavens will soon be black with clouds. Is it not comforting to remember that God has not left us. Is not the blessing given in answer to prayer at this assembly a pledge that God is waiting to bless the whole of India and all the worlds? Two and three years ago God used the Revival in the Khassia Hills to kindle a Revival in many a Mission Station in India. Will He not do this again? God is waiting to bless us. Let us turn to Him and say "We will not let Thee go except Thou bless us," and as with Jacob of old so it will be with us, we shall prevail with God and with men.

J. PENGWERN JONES.

STARTLING DISCOVERIES.

A remarkable document, not only fraught with very great historical interest from the general point of view, but of extreme significance as regards Bible history and the Jewish religion, has just come to light.

It is a papyrus, recently unearthed on the Island of Elephantine, in Upper Egypt close to Assuan. Its contents have just been published in Berlin, and are now translated for the first time into English in the December number of the *Expositor*. Only a few months ago, it will be remembered, the fact of there having been a prosperous Jewish colony at Syens—the modern Assuan—about the time when the Temple was being rebuilt in

Jerusalem proved known additional shows, the Nile Babylon ready be possessed an abode ven," be dar-wood filled with lice in g altar for burnt off been an a finer, then in rusalem.

The p man int romantic little ba nasts" Xerxes-conquer and hel In brief a copy in the r of Eleph vernor pair of well-nig Egyptian or may mous e dered t little la have be But the ed his Heaven point t may he strong Hebraic doniah-temple byses he dest spared to the some E temple column cedar r and sil

"W petition put on praying showed men w temple the pre and fa

Jerusalem by Ezra and Nehemiah, was proved by the deciphering of what are known as the "Mond Papyri." This new addition of our sources of knowledge shows, however, far more than this. It shows that this little colony of Jews upon the Nile, comparatively, fresh from the Babylonian captivity, had not only already become astonishingly rich, but were possessed of an actual temple of their own, an abode of "Jehovah, the God of Heaven," beautifully built of marble and cedar-wood and copper and sculptured stone, filled with choicest treasures, with "chalice in gold and silver," and having an altar for "meat offering, incense, and burnt offering." Indeed, it appears to have been an architecturally no less fine, if not a finer, building than the other temple then in process of reconstruction at Jerusalem.

A JEWISH PETITION.

The papyrus has, moreover, a more human interest as well, showing with quite romantic vividness the relations of this little band of Jews with the Persian "dynasts" of the time—Cambyses, Darius, Xerxes—who swept, in turn, upon their conquering march over the Eastern world, and held Egypt under Babylonian sway. In brief detail, the papyrus appears to be a copy of a petition made in 407 B. C.—in the reign of Darius II.—from the Jews of Elephantine to Bagoas the Persian, "Governor of the Jews," for help in the repair of the same temple, which had been well-nigh destroyed by the surrounding Egyptians. This Bagoas, by the way, may or may not be connected with the infamous eunuch of the same name who murdered three Persian kings in succession a little later on. In any case, he seems to have been equally grasping and corrupt. But the Jews of Elephantine wisely ignored his little faults. "May the God of Heaven," they write in the opening, "appoint thee to mercy before King Darius: may he give thee a long life, and be thou strong and joyous at all time." The Hebrew petitioners—headed by one Jedoniah—then proceed to tell how their temple had been built even before Cambyses conquered Egypt, and how, though he destroyed the Egyptian temples, he spared this. Afterwards, however, owing to the jealousy of the Egyptian priests some Egyptian troops entered the Jewish temple at Elephantine and broke its stone columns with mattocks, and burnt its cedar roof and appropriated all the gold and silver utensils.

PROLONGED FAST.

"When they did this," continues the petition "we, with our wives and children, put on sackcloth, and were fasting, and praying to Jehovah, Lord of Heaven, who showed us our desire,.....and all those men who desired mischief against the temple were slain." None the less, "until the present day we are clad in sackcloth and fasting, our wives are treated as

widows; we have not anointed ourselves with oil, nor have we drunk wine; and meal-offering incense and burnt-offering have not been offered in that temple."

The petition goes on, not without subtlety. "Now thy servants Jedoniah and his associates and all the Jews of Elephantine say thus: If our Master thinketh well to build this temple, lo, unto thy friends which are here in Egypt let a letter be sent from the concerning the temple off the God Jehovah in the city of Elephantine to build it, even as it was built before: and meat offering, incense, and burnt-offering shall be offered on the altar of the God Jehovah in thy name, and we shall pray for thee at all times, we and our wives and children, and all the Jews that are here, if they do so that this temple be built.

OFFER OF 1 000 TALENTS.

There is added a statement that an appeal had already been made in vain to "Jochanan, the high-priest, and his associates, the priests which are in Jerusalem." Lastly the petition frankly bargains that the said Bagoas shall have "a right before Jehovah, God of Heaven," to receive "a thousand silver talents" from those who sacrifice in the temple. As may be supposed, the papyrus that bears this amazing petition, with its offer of a huge sum like 1,000 talents—equal to the tribute of a whole satrapy—is likely to provoke an immense amount of discussion. Hitherto it has been a cherished belief that the only temple recognised by the Jews since the captivity has been that at Jerusalem. Indeed, Dr. Julius Wellhausen, perhaps the greatest living authority on Jewish history, has asserted that at least in the first century A. D. "both Samaritans and Jews were as convinced that there was only one place where worship could be offered as they were that God was one." What the effect of the discovery will be upon the religious side of the Zionist movement remains to be seen. Meanwhile, even for Gentile interest this manuscript of over twenty-three centuries ago cannot but have its significance partly of characteristic Jewish shrewdness and business methods—for the papyrus bears traces of being a rough duplicate, made by a clerk for what corresponded to filling purposes—and not least as coming from a land where we ourselves are somewhat in the possession of the Persians, and almost from the actual scene of one of the greatest engineering triumphs of modern times.

C. & M. Gazette.

CHARACTER BUILDING.

Crossing the sea does not revolutionize characters. Crossing the narrow stream of death makes no more revolution. Men are fitting themselves to be what they will be, whether in New York or in the new heavens and the new earth.

THE GREAT ANT-EATER.

How many curious animals there are! One of them is called the great ant-eater, because of its favorite food; and some times the scaly ant-eater, from the scales with which it is covered. It has a long, pointed nose, but its mouth is different from most other animals, for it has no teeth.

Now, some animals would starve, and most would go hungry, without teeth. But the great ant-eater has instead a most curious tongue, which it can thrust into the ant-hill and use to catch its dinner as well as to carry the dinner to its mouth.

The ant-eaters are among the animals that live only in warm countries, and are found in Asia and Africa and also South America. While some are small, the largest are three or four feet long. For homes they have holes which they dig in the ground, and an ant-eater would not need to be much afraid even if it should meet a man with a gun, for the scales with which it is covered are often hard enough to turn a musket ball.

The ant-eaters of Asia and Africa have tails nearly twice as long as their bodies, but this great ant-eater of South America has the most curious tail of all. For it is not long, but is so covered with thick, long hair that when it is turned up over the back, as it often is, the body of this queer animal is completely hidden. A gentleman who has seen them many times says that the great ant-eater will lift and spread its tail like this whenever there is rain, exactly as we do an umbrella, and for the same reason—to keep from getting wet.

Do you not think that truly the great ant-eater is a most curious animal?

YOU WILL NEVER REGRET—

Living a pure life.
Doing your level best.
Being kind to the poor.
Looking before leaping.
Hearing before judging.
Thinking before speaking.
Harboring clean thoughts.
Standing by your principles.
Stopping your ears to gossip.
Being as courteous as a duke.
Asking pardon when in error.
Bridling a slanderous tongue.
Being generous to an enemy.
Being square in business dealings.
Giving an unfortunate fellow a lift.
Being prompt in keeping your promises.

Putting the best construction on the acts of others.

You will never, never be sorry for giving light to the blind, knowledge to the ignorant, strength to the weak, help to the struggling, and a Saviour to the heathen.

To know God is eternal life.



TELEGRAMS.

London, March 20.

President Roosevelt interviewed by a representative of *Le Temps* said he had sent the fleet round the world in order to make Americans feel a pride in the Navy and also to show other nations America's strength.

A telegram from Washington states that Japan has invited the American fleet to any port in Japan and it is understood that the invitation will be accepted.

Calcutta, March 20.

The *Englishman* understands that the Chinese Government is contemplating the improvement of the administration in Tibet. Also the rumour reaches Calcutta that orders have been issued by China for laying telegraphic lines from the frontier of Szechuana to Lhasa, from Lhasa to Shigatse, and from Shigatse to Gyantse.

London, March 21.

Reuter wires from Hong-Kong that monster indignation meetings held in Canton denounced the weakness of the Wai-wu-pu in connection with the *Tatsu Maru* incident and urged a boycott of the Japanese.

Fifty thousand persons attended the protest meeting at Canton in connection with the *Tatsu Maru* incident. Inflammatory speeches were delivered and the meeting divested itself of all Japanese made garments caps and handkerchiefs and a huge bonfire was made on top of them.

The meeting urged the impeachment of Yuan-shi-kai for weakness in yielding to the Japanese demands.

London, March 22.

A telegram from Washington states that it is believed that the American fleet will visit Yokohama.

London, March 21.

Numerous death sentences and execution are announced daily in Russia.

Nearly all the Governors General and district commanders have been summoned to St. Petersburg.

General Stoessel has been interned in the fortress of Peter and Paul General Smirnov is recovering from the wounds received in the late Duel with General Fock.

London, March 22.

Mr. Farman performed a flight of 2,750 yards on his aeroplane in Paris turning eight times.

London, March 23.

It appears certain that the supply of raw American cotton reaching Great Britain this season will be 15 per cent below last years. In view of the shortness of the Indian supply this will be insufficient to keep the world's spindles going full time.

On arrival of the French cruiser *Cassard* at Cape Juby all the Haleine's crew were given up unconditionally.

Greece has formally applied to the Porte of sanction the construction of a line linking Larissa with Salonika.

A telegram from St Petersburg says that it is stated that the assemblage of Governors-General and commanders of districts has been summoned in connection with a searching enquiry into the preparedness of the army for war with a view to the instruction of reforms wherever necessary.

The Russian minister for finance in his speech before the Budget committee of the Duma urged the pressing political necessity of the second trans-Siberian line and of the Amur railway. He declared that neither of them could be postponed and must be constructed within the next five years. The approximate cost would be 360 million roubles.

The extraordinary expenditure on national defence during the next five years would amount to a total of 32 million roubles and new loans and new taxes were inevitable.

The Italian authorities have decided to establish powerful wireless telegraphy stations on Benadir coast. The chief station will be at Magadoxo which may even be able to communicate with India.

Reuter wires from Tokio that a coasting vessel the *Matsu Maru* has sunk as the result of collision near Hakodate. The Captain and forty-three of the crew and the majority of the 234 passengers have perished.

Rangoon, March 24.

At a public meeting held in the middle of last year it was represented that a sum of Rs. 80,000 was necessary for the initial cost of starting a Pasteur Institute at Maymyo. Rs. 5,000 and over above this sum has been already collected, and the work is expected to be commenced as soon as the sanction of the Government of India has been obtained to the proposal.

London, March 24.

A telegram from Vancouver states that the Indians have telegraphed to Mr. Morley protesting against deportation and exclusion and declaring that a continuation of the policy will be disastrous to British rule in India.

Prince Buelow did not deliver his intended important speech in the Reichstag last evening on account of the press boycott.

London, March 24.

With reference to Macedonia he said that Germany aimed at the maintenance of the *status quo* and the European concert. It was impossible she should show enthusiasm over unworkable and even dangerous proposals such as the novel scheme which jeopardised the sovereignty of the Sultan and would thereby incite Turkey and the Mussalman population to resist to the utmost.

A telegram from San Francisco states that two Koreans shot and wounded three times Mr. Stephens the American Adviser to Korea, on account of his pro-Japanese policy. Mr. Stephens shot one of his assailants.

Telegrams from New Orleans state that a severe wind and rain storm is raging over Louisiana, Mississippi and Alabama and much damage has been done to property and considerable loss of life has occurred. Several small towns are reported to have been swept away.

THE INDIAN STANDARD.

A MONTHLY MAGAZINE.

The Organ of the Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church.

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/4 per annum, postage included.

Editor: The Rev. F. Ashcroft, M.A., Bawar, Rajputana.

All correspondence relating to subscription, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

SPECIAL OFFER.

Any subscriber sending us the name and address of a new subscriber, with the subscription price in advance for one year, may receive post paid one copy of either the *Ganjina-i-Islam* or the *Satyarth Parkash Darpan*, paper covers, price 8 as each.

THE MANAGER, NUR AFSHAN.

If You ride in a Rickshaw,

You will be interested in the rickshaws made at the Christian Boys' Boarding School, Ludhiana. For Zanana work, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

STEAM PRINTING PRESS.

For both Typographic and Lithographic Printing in any language and character used in North India, have been introduced by the lessees and proprietors of the

LODIANA MISSION PRESS.

Address all orders and inquiries to MESSRS WYLIE BROTHERS,

LUDHIANA, PUNJAB.

NOTICE.

The Allahabad Christian College, affiliated to the Allahabad University, teaches up to B.A. and B.Sc.

For Particulars as to Staff, Fees, Hostels, etc. please address

THE PRINCIPAL,

THE JUMNA, ALLAHABAD.